

Islamic Social Work: The Experience of Integrating Da'wah Science with Social Work in Islamic Higher Education, Indonesia

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Abstract

This article aims to analyze the process of integrating science between Da'wah and social work in Islamic universities in Indonesia. The research locations focused on Syarif Hidayatullah State Islamic University Jakarta and Sunan Kalijaga State Islamic University Yogyakarta. Using qualitative research methods and data collected through observation, interviews, and documentation studies. The results of the study found that there has been a relationship between da'wah and social work in Indonesia's dynamics of a long history of Islamic higher education. The integration of science that is formed is Islam with Social work, not Da'wah Science with Social work. Two-way integration between Da'wah Science and Social Work became the basis for developing an integrated design between the two disciplines. Finally, this article recommends that the integration of science must be carried out not only at the axiological level but also at the ontological and epistemological levels so that a holistic integration of sciences is realized.

Keywords: Da'wah studies, Islamic Social Work, Integration of Science

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I. Introduction

The integration of knowledge is one of the mandates of changing the status of the institute to a university at the Islamic Religious College, Indonesia. The integration of state Islamic University (UIN) science is still debated and considered mostly metaphors but ignores the implementation aspect (Mudzhar, 2018). The integration of science is not supported by the achievement of clear targets (Nata, 2019). The research of the lecturers (Amin, 2019) and the final project of undergraduates who graduated from UIN have not reflected studies that integrate religious science with general science (Saifudin, 2020). The integration of science is more dominant in the aspect of institutional development and changes the nomenclature of faculties (Miftahuddin, 2016, 2018). However, the heavy task of expanding the mandate (IAIN with wider mandate) is the integration of science in substance, namely building a dialogue between Islamic sciences and general sciences.

The establishment of the Social Welfare Sciences concentration is an integral part of the expansion of the mandate. This is driven by a condition where the Faculty of Da'wah as the spearhead in the community development program is considered unsuccessful. Although the Islamic Community Development Study Program has been held, it has not been able to empower the community. This condition began the emergence of new ideas for Da'wah with a Social Work approach (Kusmana, 2006). The idea was followed up through the IAIN-Indonesia Social Equality Project (IISEP) collaboration. IAIN sends lecturers to explore Social Work at

McGill University Montreal, Canada (Jabali & Jamhari, 2002, 2003).

The new approach as aspired by academics of the Faculty of Da'wah UIN has stagnated. The integration of Da'wah Science with Social Work has not found an ideal relationship. The studies of academics of the Faculty of Da'wah still revolve around the axiological dimension by placing Islam as the value base of social work practice (Huda & Hanjarwati, 2012; Kusmana, 2006). As a result, the development of Da'wah as an institution that organizes Social Work education is not balanced with the scientific development of Da'wah which is integrated-interconnective with Social Work.

On the other hand, the discipline of social work has its own "homework" to be completed. Some scholars include differences in cultural and political views, social services, education and health (Kolar and Sicora, 2010), human rights, and social justice are important issues in the study of Social Work (Mapp, 2008, 2014a). The social work profession has the opportunity to be involved in ethical violations, discrimination (Okitikpi and Aymer, 2010), racism, oppressive (Laird, 2008), conflict interests, professionalism, and abuse of power (Ife and Tesoriero, 2008). In fact, the issue of racism is not only in practice but also in its education (Freire, 2018; Laird, 2008). There are still many issues that are of major concern in the discipline of social work, where this condition has an influence on efforts to integrate science. The approach to integrating knowledge is actually another problem that adds free homework to the discipline of social work. This condition is strongly suspected to have participated in affecting the quantity of scientific research of lecturers based on two scientific places, social work and da'wah science.

Several studies on the integration of science at PTKIN are more dominant in the integration of Islamic sciences with general sciences (Miftahuddin, 2016, 2018; Muqoyyidin, 2012), and the integration of religion with science (Ansharullah, 2016; Mahzar, 2005; Muhyiddin, 2016; Rosyada, 2016). Other studies more specifically examine the integration of Islam with medicine (Rasi'in, 2019) and Islam with Social Welfare (Huda & Hanjarwati, 2012; Kusmana, 2006; Muchammadun, 2019, 2020). This research has several differences from the study of the integration of Islam with social welfare conducted by academics from Sunan Kalijaga State Islamic University (UIN) Yogyakarta, UIN Syarif Hidayatullah Jakarta, and Muchammadun from UIN Mataram. This study focuses on scientific integration in epistemological regions that were not touched upon by previous studies. In addition, the scientific integration between Da'wah Science and Social Work is a specific study studied in this article.

II. Method

This research uses qualitative research methods to explore and collect as much deep information as possible (Muhadjir, 2016) related to the Integration of Da'wah Science with Social Work. Data were collected through data collection techniques, namely observation, interviews, and documentation studies (Somekh & Lewin, 2004). Observations were carried out at two locations: Fdikom UIN Syarif Hidayatullah Jakarta and FDK UIN Sunan Kalijaga. The focus of observation is on archiving activities in ensuring the availability of study program data, which are related to the main topic of this article. Next, interviews are conducted with key informants, and key sources who are assumed to know and understand the object in question in the research. In this context, researchers have conducted interviews with the Dean of the Faculty of Da'wah, the Head of the Islamic Community Development study program, the Head of the Social Welfare study program, and several lecturers of the Faculty of Da'wah. Documentation studies are carried out by collecting documents related to profiles, strategic plans of faculties and study programs, academic works of Da'wah lecturers, and specifically academic works from PMI and Kesos lecturers. Miles and Huberman (Miles & Huberman, 1994) explained that qualitative data analysis can be carried out flow model with three main stages: data display, data reduction, and conclusions.

Islamic Social Work trends respond to the needs of Muslim communities

1. Spirituality Social Work

Social work with an approach to spirituality has begun to be talked about in the 1980s (Holloway & Moss, 2010). Canda and Furman (Canda & Furman, 2010) describe the five phases of the relationship of spirituality with Social Work. Payne (2014) proposes the humanistic ideas that are the basis of the Western secular spiritual. Similarly, some literature found that there is a linkage between faith, spirituality, and social work education. Adedoyin et al. (Adedoyin et al., 2021) found that the inclusion of spirituality in the practice of social work, the change in trends from spirituality to faith, efforts to integrate spirituality with faith, and efforts to convert faith into the curriculum and practice of social work. This has implications for increasing the number of accredited faith-based social work programs and the proliferation of publications that integrate faith and spirituality into the social work education curriculum.

2. Religion and Social Work

Social Work is the charitable work of religious communities (Loue, 2017). Although in Social Work literature is more developed the term spirituality (Payne, 2014). Hodge's research of 71 major handbooks in Social Work literature concluded that religious groups have not been properly accounted for in social work practices (Hodge et al., 2006). Hodge (2021) found that publications on the spirituality of religions were still limited. However, there is a relationship between religion (religiosity), spirituality, and Social Work (Payne, 2014). This condition needs attention so that social workers are better equipped to serve all clients of diverse religions. Therefore, students of social work education must constantly improve consistency to portray clients according to their worldview.

3. Islam and Social Work

Studies that highlight the practice of social work with the Muslim community have been carried out by many previous researchers. Chaney and Church try to reconcile Islamic beliefs and the ethics of the Social Work profession in America (Chaney & Church, 2017). Crabtree et al. explain Muslim culture from the perspective of Muslims themselves, not from the ethnocentric social worker (Crabtree, 2017). The practice of social work with the Muslim community is more challenging with the onslaught of majority ideology and culture. Interesting research from Wai Yip Ho delves into the history of the struggle of Muslim organizations in Hong Kong, under the communist control of the PRC (Ho, 2001).

After the White House attacks, on September 11, 2001, interest in understanding Muslim clients increased (Husain, 2017). Although it is acknowledged that the global effect of the attacks is the emergence of excessive fear of Islam (islamophobia), and discrimination due to not understanding the religion and culture of Muslims. In Russia, practitioners ignore cultural and religious differences in providing services (Borodkina et al., 2017). Immigrant Muslims are getting stereotyped embeddings as abusers in Australia (Ghafournia, 2017). In the UK, the Muslim community as a minority group is often embedded with negative stereotypes, this is the new role social workers must be able to collaborate with volunteers from other professionals to meet the needs of Muslim clients (Robinson et al., 2017). Differences in cultural and religious views can lead to bias and tend to place clients in positions of oppression and discrimination (Ross-Sheriff, 2017). However, Sawssan R. Ahmed et al. believe that Social Work practitioners can use the ecosystem perspective. This perspective enriches understanding and finds a client's fit with his social environment at the family, group, and community levels (Ahmed et al., 2017).

Nevertheless, studies that seek to integrate Islamic values with education and social work practices continue to emerge. Abdullah Barise found that arguments for indigenizing social work into the Muslim context have been discussed since the 1990s. Some academics are still limited to trying to connect certain aspects of Islamic teachings with social work. Meanwhile, the literature on the indigenization of social work into the Islamic context is still limited in number and scope. Barise gave rise to a practical model of Islamic social work (Barise, 2005). This model is an attempt to indigenize mainstream social workers into Islamic concepts, especially in Europe and North America. This design is structured based on the stages of social work in helping Muslim clients solve problems. However, Barise realized that his design was not standard given the many ways in Islam to deal with problems. Cultural and ethnic factors also influence the use of problem-solving methods.

Rosalind Warden (2013) claims that her research is the first empirical research in the field of Social Work in the UK, making the sample an Islamic welfare organization. Warden focuses on welfare services such as counseling services (ruqyah). Meanwhile, the latest development is that social welfare services that can be provided by Islamic organizations are not limited to counseling services that are still individualized but have entered a broader dimension, such as issues of justice and human rights, social and system change, and economic and political balance.

In early 2019, the University of Freiburg tried to initiate the theoretical building of Islamic Social Work by holding a conference (Schmid, 2019). The study of the integration of Da'wah science with Social Work has fundamental differences with research and publications in the West. In the Western context, faith is integrated into the social work education curriculum. However, in the context of PTKI Indonesia, Social Work is integrated into the curriculum of Islamic Religious Universities. This article's research is different from Abdullah Barise's as is more focused on compiling Islamic concepts to frame social work practices. Abdullah Barise did not carry out the integration of knowledge as was done in this article. This article is also different from some academics who try to connect certain aspects of Islam with social work practices, as done by Ibrahim A. Ragab (2016), Rosalind Warden (2013), and Sara A Crabtree (Crabtree, 2022).

Discussions and Results

1. History of Islamic social work studies at Islamic Universities, Indonesia

Learning about Social Work started when the Da'wah Department was established under the Islamic Religious College (PTAI) in Yogyakarta, Indonesia. Social Work education appears in two forms, namely social welfare and social work (Bakry et al., 1995; UIN Jakarta, 2014). In its development, another course on the basics of Islamic community development and Islamic community development management emerged again. These four types of courses are a representation of Social Work Education in the Da'wah Department of PTAI Indonesia.

The study of Da'wah continues to undergo dynamic developments. Since the 1980s AD, the study of Da'wah has continued to find its position in the social sciences. The Islamic Communication and Broadcasting study program is increasingly connected to Communication Science. The Islamic Guidance and Counseling study program is increasingly connected to Guidance and Counseling. Likewise, the Islamic Community Development Study Program has strong connectivity with Social Work. The presence of the Islamic Community Development and Social Welfare study program further strengthens the thesis that Social Work Education has come into contact with Da'wah Education through a long historical process.

The Islamic Community Development study program was originally believed to be an implementation of the concept of Da'wah bi al-Hal, but in fact, the study program was born from the scientific interaction between Da'wah Science and Social Work. Not surprisingly, the social welfare study program was once a concentration of the Islamic Community Development study program. This debate is over, no longer question which one is more established between the two courses. The strong reason lies in the core science, where the two study programs both have the core knowledge of Social Work Education. It's just that the Islamic Community Development study program first dialogued with Da'wah Science, so this study program is older in the hierarchy of the time.

The rejection of the Islamic Community Development study program by most of the teaching staff of the Social Welfare Study Program (Siti Solechah, Interview, July 14, 2021) was due to their incomprehension with the history of 40 years before the emergence of the first social welfare concentration at PTKIN Indonesia. Social welfare and social work study programs have been very developed in Public Universities (PTU), such as the Bandung College of Social Welfare (STKS), Padjadjaran University (UNPAD), Bogor Agricultural Institute (IPB), University of Indonesia (UI), and Gadjah Mada University (UGM). It can be emphasized here that the Islamic Community Development study program was born from the response of Da'wah studies to the condition of society which is very concerning on the one hand and as an academic response to the development of Social Work Education as held in Public Universities. As mentioned earlier, the Da'wah Department has made Social Work Education an auxiliary science to analyze and find problem-solving to social problems that occur internally in the Muslim community in Indonesia.

Social Work Education in Islamic universities is not by chance. Social Work education is one of the choices among many options for the development of science integration (Jabali & Jamhari, 2002, 2003). Because the transformation of the institute into a university within the Islamic Religious College environment carries the vision of expanding the mandate (IAIN-with wider mandate). With the vision of expanding the mandate, it requires that religious campuses not only take care of religious sciences but also be allowed to organize general sciences, such as science and technology, health and medical sciences, and social sciences. Da'wah Science, which is closer to the Social Sciences, takes part in integrating Islamic religious sciences with social sciences, such as communication, guidance and counseling, and social work.

2. Interaction-interconnection of Epistemology of Da'wah Science with Social Work

Along with the development of Islamic sciences, the author found that the opinions of proselytizing academics regarding the epistemology of Da'wah Science can be classified into three groups: First, a group that argues that the epistemology of da'wah science is sourced from the Qur'an and Sunnah. This opinion was supported by Amrullah Achmad (1999), Ali Hajymi (1974), Asep Muhiddin. This opinion is also supported by Da'wah academics from Universiti Kebangsaan Malaysia Mohamad Zulkifli Abdul Ghani, Nora Abdul Aziz, Abdul Ghafar Don, Adawiyah Ismail (2013).

The second group argues that the epistemology of Da'wah Science is derived from the reality of Da'wah as an empirical fact. Actually, this group does not deny the normative source of Da'wah. However, this group has a tendency to bring the study of Da'wah into the empirical realm. Some academics who support this opinion are Sukriadi Sambas, Cik Hasan Bisri, Imam Sayuti Farid, Lutfi Ulfa Ni'amah (2016), Samsul Munir Amin, Fahrurrozi et al (2019), Kadri (2018), and Andy Dermawan et al (2002).

The third group tries to combine the above two opinions. This group argues that the epistemology of Da'wah Science comes from revelation, reason, and the senses. This group assumes that intuitive, rational, and empirical are human experiences. The three elements form a whole (holistic, comprehensive) whole about human experience. It is this human experience that is used as the source of science. These three sources of knowledge integrate and are connected to each other. The first and second groups usually have difficulty in

explaining the Qur'an and Sunnah as sources of knowledge. The normativity that the Qur'an and Sunnah contain makes it difficult to place as an object of knowledge. However, the development of scientific approaches allows the Qur'an and Sunnah as objects of knowledge as well as sources of knowledge. One of them is the synthetic-analytical approach proposed by Kuntowijoyo can be used for this case. It can be affirmed that the Qur'an and Sunnah as objects of science can be absorbed with intuitive experience, rational experience, and empirical experience. This opinion is supported by Mohd. Ali Aziz, Abdullah, Salmadani (2009), Muhammad Sulthon (2003), Asep Shodiqin Maulana (2011), Ahidul Pirol (2018), Dindin Solahudin (2020), and M. Rasyid Ridla, Afif Rifa'i, and Suisyanto (2017).

Meanwhile, issues related to the epistemological basis of science are important to discuss considering that Social Work is agreed upon as a discipline. Several schools have been the basis of Social Work scientific epistemology, including: logical empiricism, positivism and post-positivism (Dean and Fenby, 1989), professionalism ideology (Clifford, 1982; Mackie, 2007; Summers, 1976), Marxism and post-Marxism, existentialism, humanism (Morley and Ife, 2002), critical realism (Houston, 2005) and pragmatism (Berringer, 2019; Hothersall, 2019). The issue of epistemological building attracted the attention of academics even more as secular Social Work penetrated clients from the Muslim community. Western academics who stick to the spirit of secularism offer the need for cultural competence and spirituality in the practice of social work. Instead to change the epistemological basis of Social Work which for secular academics is not interesting to do. Social Work scientific discourse between groups that support that Social Work can be categorized as a discipline with groups that limit Social Work as a profession. On that basis, the discipline of Social Work limits itself to practices that are based on professions and academic disciplines (IASSW, 2014).

On the other hand, two groups differ from each other regarding Social Work practices based on evidence (evidence-based Social Work practice). Thyer and Pignotti (2015) mentioned that there are two groups in addressing the importance of data-driven services in Social Work. The first group held to the opinion that the practice of Social Work requires proof. Conditions that have been neglected, make the formation of a gap between research and practical in the discipline of Social Work. The gap between research and practice as revealed by Lilienfeld et al (2014) is caused by the reluctance of practitioners to use research results in the domain of psychological assessment and diagnosis. Practitioners rely heavily on subjective judgments, predictions, and interpretations. This opens up the opportunity for reasoning bias.

The second group thought that empirical experience in the clinical practice of Social Work was adequate (sharing of clinical experiences). Proof is not required because it is feared that it may hurt the client's feelings. The act of hurting the client is something undesirable because Social Work takes precedence over helping others. This second group continued Thyer and Pignotti (2015) unaware that they had cultivated pseudoscience to help their clients. Pseudoscience as Bunge in Thyer and Pignotti mentions that, "a body of beliefs and practices whose practitioners wish, naively or maliciously, pass for science although it is alien to the approach, the techniques, and the fund of knowledge of science."

Still in Thyer and Pignotti, most of the social workers who take up the profession with a sincere intention to help others and who engage in the practice of pseudoscience as well as they truly believe in having helped their clients. Unfortunately, however, sincerity on the part of a practitioner does not necessarily mean the client is actually helped." Therefore, Thyer and Pignotti (2015) emphasize the importance of prioritizing science over myth (pseudoscience). Adopting scientific ways of working into the discipline of Social Work is a step forward. Unrau et al (2007) explained that evidence-based practice can be done by conducting systematic evaluations. According to Unrau et al, the findings from the results of the evaluation carried out systematically are better than the experiences of individuals or some Social Work practitioners.

3. The meeting point of Da'wah Science with Social Work

The study of the epistemological intersection of Da'wah science and Social Work is based on synthesis-analytics (Kuntowijoyo, 2007) of literature. The epistemological understanding of Da'wah science is based on Islamic philosophical thinking as held by Muhammad Amin Abdullah and Mulyadhi Kartanegara (Abdullah & Kartanegara, 2003), and is supported by studies from other theoreticians. Da'wah sciences as Islamic sciences have an ontological basis that recognizes the singular reality, namely Allah Ta'ala (Salmadani, 2003). Real objects and unreal objects according to the observation of human senses are categorized as signs of the existence of the form of Allah (Abdullah, 2020; Barise, 2005; Kartanegara, 2005). Social Work does not base its scientific ontology on the philosophy of religion (Canda & Furman, 2010; Loue, 2017). Social Work is closer to behavioristic and psychological traditions (Zastrow, 2010; Zastrow & Kirst-Ashman, 2009). Such a position in social work makes this discipline more observant of human behavior that can be observed by the senses. Nevertheless, Social Work does not stop at what the senses seem real. Social Work is identified with the helping people profession to be independent, prosperous, and happy (Lawrence, 2009; Mapp, 2014; Zastrow, 2015). The limit of happiness is not only on the material but is on the standard of acceptance of the soul/heart/mind. This is

why the Social Work profession talks more about self-happiness.

In this ontological aspect, there is a meeting point for Da'wah Science and Social Work. It can be said that Da'wah and Social Work look at the same object but use a different perspectives. This difference is limited to what devices are dominant. Da'wah science is dominated by faith devices, which are then operationalized into humanitarian activities (Abdullah, 2015, 2010; Hasjmy, 1974; Salmadanis, 2010). Meanwhile, Social Work departs from humanity which then narrows down to the psychiatric area. This psychiatric area also appears varied, such as spirituality. Some of these spiritual activities are based on faith and some are based on mere humanitarian empathy (Canda & Furman, 2010; Loue, 2017).

Table 1 The intersection between Da'wah and Social Work

Aspects	Da'wah Science	Social Work
Ontological Bases	theocentric Transcendental Religiosity One Reality	Anthropocentric Positivistic Spirituality Diversity
Epistemological Bases	Otoritas Wahyu Intuitive Experience, Rational, dan sensory.	Empirical-Clinical Experience Evidence-based Practice
Tools	Revelation, heart, reason, five senses	Heart, reason, five senses
Scientific Method	Bayani, Irfani, and Burhani reasoning dialogue.	Social Work practitioners prioritize interpretative (an interpretation that relies on the power of conscience/instinct, which can be called Irfani reason) and clinical practice (can be called Burhani reasons)
Values Bases	<i>Islamic Values</i>	<i>Universal Values</i>
Purpose	Worldly and Ukhwawi Happiness	Earthly Happiness
Role	<i>Liberation Profession</i>	<i>Helping Profession</i>
Subject-Object Relation	Subjective Objective Coexistence	Subjective
Work Ethic	Good charity (<i>Ahsanu 'amalan, 'Amalan shalihan</i>)	<i>Love of Human</i> (an ethos based on the love of fellow human beings)

The Epistemology of Da'wah Science recognizes the authority of revelation, experience (Experience) intuitive, rational, and sensory as the source of knowledge (Abdullah, 2015; Aziz, 2017; Dermawan, 2002; Maulana, 2021; Salmadanis, 2003; Sulthon, 2003). Meanwhile, the most dominant sources of knowledge used in Social Work are empirical-clinical experience and evidence-based practice (Petr, t.t.; Rubin, 2020; Thyer et al., 2013). Empirical-clinical experience means knowledge gained from experience that has been practiced but not supported by research. Evidence-based practice is more professional and testable (Lilienfeld et al., 2014; Thyer & Pignotti, 2015). This method produces knowledge derived from practical experience but is taught by scientific research to carry out retestable proofs. This epistemological discussion can be explained that the intuitive and rational experience of The Science of Da'wah can be understood as an empirical-clinical experience for Social Work. Likewise, the sensory experience of Da'wah science can be identified with evidence-based practice.

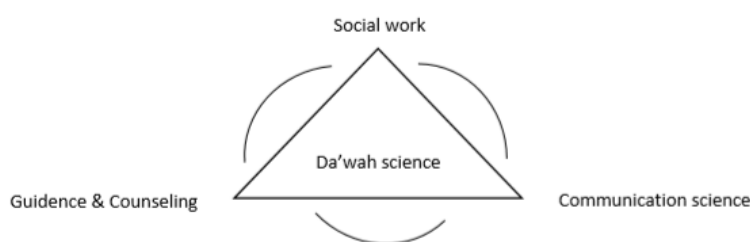
The axiology of Da'wah Science is an ongoing effort to liberate human beings from *al-zhulumat* (misfortune, misfortune, evil, paganism, and misery) towards *al-nur* light (luck, happiness, goodness, faith, and truth), which is based on Islamic values (Pirol, 2011, 2012). On the other hand, Social Work seeks to help people from misfortune, illness, injustice, discrimination, etc., which are based on human values (Giesler, 2022; Morley & Ife, 2002; Selznick, 2008). Social Work academics argue that Social Work contains human principles and universal values (Clifford, 1982). The intersection of the two disciplines lies in their usefulness for humans, that is, both fighting for good for humans. Some of the intersections between Da'wah Science and Social Work in table 1 can still be developed (open, dynamic). Da'wah and Social Work can be understood as two disciplines that are born from different traditions but have many similarities. It can be emphasized that Da'wah science and Social Work always have a common point even though specifically they can still be distinguished.

4. Implementation of the Science Integration Model for Da'wah Studies and Social Work

The integration of Social Work into the Islamic context, especially Da'wah Science, by academics of the State Islamic University (UIN Jakarta and UIN Yogyakarta) can be explained in four important notes. First, UIN builds the scientific foundation of Social Work with an Islamic perspective. UIN academics seek to integrate Social Work with Islamic values. Two tendencies colored this step, namely Social Work as part of The Science of Da'wah and the indigenization of Social Work into the context of Muslim society. The author finds that academics of the Faculty of Da'wah and Communication UIN Syarif Hidayatullah Jakarta seek to build social work science that will be taught in the social welfare study program as part of *Da'wah bi al-Hāl* (Subhan, 2006), *Amar ma'ruf nahi munkar* (Noorkamilah, 2012) and transformative da'wah (da'wah of social change).

Second, efforts to incorporate the integration of science into the curriculum. The composition of the curriculum that provides mastery of the scientific competence of the study program is very dominant at UIN Sunan Kalijaga. Courses that provide mastery of knowledge of Islamic sciences get a small portion. Thus, efforts to integrate science tend to be abandoned by study programs. This is considering the difficulty in designing and implementing an integrative curriculum form. The implementation of the integration of science aims to combine the truth of revelation with the truth of science in the educational process (Rifai et al., 2014) through an integrated curriculum. Meanwhile, the Curriculum of the Social Welfare Study Program at UIN Jakarta is divided into 4 curriculum components, namely the UIN competency curriculum, the faculty competency curriculum, the study program competency curriculum, and the supporting curriculum. The integration of Islamic science into the discipline of Social Work can be seen by being given courses in Islamic sciences with an adequate portion. Like the idea of integration of science at UIN Jakarta which uses the paradigm of dialogical science integration, one of its special characteristics is to be open and side by side recognizing the existence of other disciplines. Thus, the UIN Jakarta Social Studies Study Program is more likely to choose side by side between Da'wah science and Social Work science. Islamic courses given to students of the Social Studies Study Program are only in the form of justificative and verifiable to the secular discipline of Social Work.

Figure 1. Transdisciplinary Level of Integration-Interconnection of Da'wah Science



Third, the scientific background of the lecturer. The scientific background of lecturers who teach in the two study programs prefers to maintain the general scientific building (Social Work) without trying to build a new scientific structure born from the results of the integration of science. Based on the idea of M. Amin Abdullah, the application of the integration-interconnection of Da'wah Science with Social Work and other study program sciences. Of the three levels of application of science integration-interconnection, M. Amin Abdullah recommends a transdisciplinary research study. Amin Abdullah's thoughts can be interpreted in the context of integrating the science of Da'wah with Social Work.

Currently, the study of Da'wah Science with Social Work that takes place at FDIKOM and FDK is at a monodisciplinary and multidisciplinary level. The analysis of articles and other scientific papers written by FDIKOM and FDK lecturers has a tendency to be separated. Da'wah science is developed by lecturers who have a scientific background in Da'wah but are weak in the mastery of the theory of Social Work. This has an impact on research and scientific work produced tends to be Da'wah science only and is not integrated-interconnected with the science of the study program. On the contrary, lecturers who have a scientific background in Social Work concentrate only on the science they have. His research and scientific work are not associated with Da'wah Science. Therefore, The Science of Da'wah and Social Work grew and developed side by side but never met.

In contrast to these conditions, this article offers the development of Da'wah Science that is integrated-interconnected with the science of the study program. The anatomy of Da'wah science must be reviewed so that Da'wah Science is more flexible and dynamic so that it can be integrated with the science of the study program. This article has taken part to build the integration of Da'wah Science with the science of the study program,

namely specifically Social Work. Studies in the future are expected to emerge efforts to integrate Da'wah Science with Communication Science, Counseling Science, and Social Work with a transdisciplinary research approach, as depicted in figure 1.

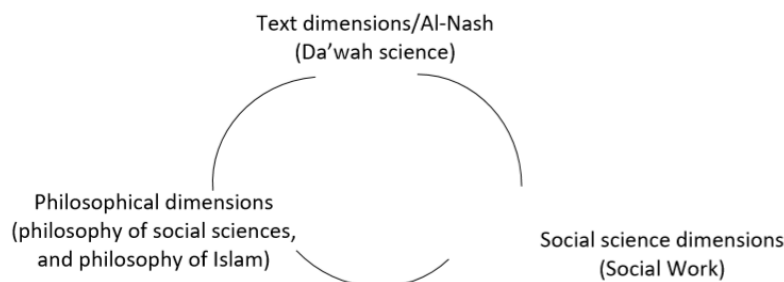
Fourth, support the integration of science through scientific work and research. The importance of building awareness among lecturers, students, and graduates/undergraduates is that every study program in the Faculty of Da'wah is part of Da'wah science. This awareness must be required in the academic study of lecturers and students. It is necessary to make a scientific design of Da'wah that accommodates the branches of Da'wah Science taught at the Faculty of Da'wah. This is relevant to the findings of M. Atho' Mudzhar (2018) who stated that the integration of knowledge may have been running but not yet serious (maximum), academic awareness of lecturers is needed, supported by lecturer competence, and student attitudes/acceptance. Thus, Da'wah Science will continue to develop along with the development of lecturers' and students' research on the science of study programs. The current condition is the scientific disconnection of the study program from the science of Da'wah so what dominates the scientific and research work of lecturers/students is the science of the study program. This condition is certainly worrying and gradually the Science of Da'wah will "collapse" on its own.

The author finds that the integration of knowledge offered by M. Atho' Mudzhar, Kusmana, M. Amin Abdullah, and the Rector's Decree 684/2017, although different, has similarities to encourage the birth of new theories. The integration of Da'wah Science with Social Work does not only aim to abolish the dichotomy of both disciplines. But more than that, the integration of two-way science (Mudzhar, 2018) aims to design a new theory, namely Social Work Dakwah. This Da'wah Social Work is the basic foundation that will develop both disciplines both theoretically and practically. Social Work Da'wah is an auxiliary discipline to explain how the integration of Da'wah Science with Social Work can be used as a worldview for Islamic social workers.

In addition, the presence of social work disciplines in the UIN environment is expected to strengthen the tradition of Da'wah Science theoretically and practically. Sirojudin Abbas (Abbas, 2006) explained that the Caritas/philanthropic tradition practiced by indigenous peoples and religions was born long before the discipline of social welfare, including in Indonesia. The presence of the Social Welfare study program at UIN is expected to be able to earnestly restore traditional social welfare practices that touch indigenous/local communities and religious communities. Abbas's opinion is certainly a challenge for the UIN academic community, especially the academic community of the Social Welfare study program. Therefore, the integration of Social Work science becomes homework that must be completed, namely building Social Work science based on local knowledge and culture, and religion.

Based on the metaphor of the integration of science from the two campuses (UIN Syarif Hidayatullah Jakarta and UIN Sunan Kalijaga Yogyakarta) there can be found models of integration of science between Da'wah Science and Social Work, as visualized in figure 2. Following this concept, the integration of Da'wah Science with Social Work can be classified as an effort to Islamize Social Work, Islamic science into Islamic social work, and universalization. Islamization of Social work means taking theories of Social work for which the theory is then sought for relevant naqli postulates. Islamic sanctification of Social Work means exploring concepts and ideas from naqli postulates and then developing a context that is by the theory and practice of Social Work. The difference between Islamic science and Islamization in the discipline of Social Work lies in the position of the text and context. Islamic science takes precedence over texts that are then developed into the scientific context of Social Work. On the contrary, the Islamization of Social Work prioritizes the study of the context (theory and practice) of Social Work which is then drawn to sacred texts (naqli postulates). Meanwhile, the universalization of science means that Da'wah Science with Social Work can grow and develop side by side as well as dialogue. In this context, side by side and dialogue, it is understood that the substance of science (social work theories) that is already established, da'wah science can accept, practice, correct, replace, and add new theories.

Figure 2. The three-dimensional dialect of science between Da'wah, social work, and philosophy



In addition, the integration of Da'wah Science with Social Work can be expressed in the form of a three-dimensional scientific dialogue in the thought of M. Amin Abdullah. The three-dimensional dialogue of the source of science can be contextualized into the realms of Da'wah, Social Work, and Philosophy (as depicted in figure 2). Figure 2 can be explained that Da'wah Science has a scientific study that is predominantly sourced from religious texts and has a certain religious philosophical base, namely Islam. Although the Science of Da'wah is more dominant and derived from the elaboration of thought towards religious texts. The science of Da'wah was born from the results of human (Muslim) thinking that is systematized, methodological, and objective. In the context of the integration of Da'wah Science with Social Work, Da'wah Science must be open to dialogue with Social Work.

III. Conclusion

The integration of Da'wah science with Social work is not only able to eliminate dichotomies but can give birth to new ideas that represent the relationship between da'wah science and social work. The relationship between Da'wah science and Social Work has a historical dimension, supported by data findings and historical facts that record how the dynamics of the discipline of Social Work with Da'wah Science, which started from the time social work became a course for the Da'wah Department at ADIA from 1957-1960. Then, the social work course became the forerunner to establish the Department of Islamic Community Development and Social Welfare at the Faculty of Da'wah, State Islamic University. The integration of science is increasingly gaining its position in the vision of changing the status from an institute to a university. Although the model of integration of science at Syarif Hidayatullah State Islamic University Jakarta and Sunan Kalijaga State Islamic University Yogyakarta has differences in terms of metaphors, approaches, and methods, it has similar goals, namely abolishing dichotomous science, developing open and critical scientific dialogues, and encouraging the emergence of new disciplines. The integration of Da'wah Science with Social Work at Islamic Religious Universities, in Indonesia, can be successful if it uses a holistic approach to the integration of science, not only the axiological dimension but also enters the ontological and epistemological dimensions, which is supported by interdisciplinary-transdisciplinary studies, not monodisciplinary-multidisciplinary studies, so that Da'wah Science with Social Work does not stand in coexistence but dialogue, criticize each other, and the emergence of creative imagination in building theories and developing new scientific disciplines. This article has limitations in terms of revealing the responses and perceptions of lecturers and students of the Faculty of Da'wah, especially the evaluation of the science integrase program in the community development and social welfare study programs in course learning, lecturer research, and student thesis. Therefore, the evaluation study becomes a space that can be developed by researchers in the future

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